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ABSTRACT

Approximately 47,000 people in Australia speak an Aboriginal or Islander language as their first language and have better comprehension in one of these languages than in English. Recognizing this, and desiring to provide biblical translations in these languages, the Australian Aborigines and Islanders Branch of the Summer Institute of Linguistics (SIL) began linguistic research in the vernacular languages of the Aboriginal people in 1961. Over the years, linguistic study has been done in 24 languages with 15 language projects currently in progress. Courses and research include linguistic analyses, examination of language distributions, biblical and other translation work, and literacy training for the Aborigines in both English and their native languages. This annual report highlights the events that occurred in 1989, including workshops, research seminars, conferences, and projects, and provides information on the computer and publications departments. One highlight of the 1989 season was a conference held at Lake Bennett, near Darwin, where Aborigine translators met to discuss the problems encountered in their work. (JL)

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SUMMER INSTITUTE OF LINGUISTICS

AUSTRALIAN ABORIGINES AND

ISLANDERS BRANCH

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ANNUAL REPORT 1989

SUMMER INSTITUTE OF LINGUISTICS
AUSTRALIAN ABORIGINES AND
ISLANDERS BRANCH

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GREETINGS FROM THE SIL DIRECTOR

It is my pleasure to present the 1989 Annual Report of the Summer Institute of Linguistics, Australian Aborigines and Islanders Branch to all who have an interest in our work. This report gives an overview of the work of SIL in Australia during 1989 in the areas of literacy, linguistics and translation. It includes a bibliography of technical, vernacular and Scripture-related publications published during that period.

A highlight for 1989 was a conference held at Lake Bennett, NT, in June. Aboriginal people involved in translation gathered together for one week to learn more about translation as well as share their own experiences in translating. Twenty-five Aboriginal translators representing thirteen different languages came from South Australia, Western Australia, Queensland, and various parts of the Northern Territory to participate in the venture. Many of the translators went back to their homes greatly encouraged to work more actively in the field of translation.

SIL continues to work closely with government, Aboriginal, Islander and academic agencies as well as church and mission groups. It is our desire to maintain this co-operation in the coming years. In particular, we would like to thank the people of the Aboriginal and Islander communities where we live and work for their acceptance, co-operation and help. Our work in literacy, linguistics and translation could not continue without this co-operation.

I trust that you will find this report informative and that our work will be of interest to all who are involved in Aboriginal and Islander affairs.

David Hargrave

David Hargrave
Director

February 1990

EVERY LANGUAGE IS IMPORTANT

Approximately 47 000 people in Australia still speak an Aboriginal or Islander language as their first language and have better comprehension in the vernacular than in English. Recognising this fact, the Australian Aborigines and Islanders Branch of the Summer Institute of Linguistics (SIL) began linguistic research in the vernacular languages of the Aboriginal people in 1961.

Starting first with four Aboriginal languages, the work later expanded to include the projects in the Torres Strait Islands in the 1970s. Over the years linguistic study and translation have been done in twenty-four different languages with fifteen language projects currently in progress.

SIL workers live among and work closely with members of the community to learn and analyse their language, translate Scriptures and other materials, and teach the people to read. The biggest change over the years has been the increasing involvement of the Aborigines and Islanders themselves in translation. In the past three years translation training workshops have been held to give these people some basic training for the work they are doing. The translation task is too large for any one group, so SIL works in close co-operation with many others. In some instances SIL has continued linguistic projects begun previously by other linguists and has benefited by their research; in other instances SIL has shared linguistic knowledge with various missions which are likewise involved in translation. SIL members have also given linguistic assistance to government-run bilingual education programs and other community service projects.

The Australian Aborigines and Islanders Branch of SIL is part of an international organisation, the Summer Institute of Linguistics, Inc., which began as a linguistic training session held in the summer of 1934 in the United States. Since that time the training sessions have expanded to include sessions in universities and private facilities in nine different countries throughout the world. Over the years thousands of students have been trained through courses in descriptive linguistics, literacy, anthropology and translation. In Australia courses are offered through the South Pacific Summer Institute of Linguistics (SPSIL) located at Kangaroo

Ground, Victoria.

SIL members throughout the world now number 5900 and come from over thirty different countries. Over the years SIL members have worked in 1200 languages, and are currently working in 852 languages, representing over fifty different countries. This includes work with people from displaced language groups who live outside their homelands.

Part of the younger generation of Kriol speakers (Katherine, NT)

CULTURE STUDIES

Orientation is given to all new members of the Branch, both to Aboriginal and Islander culture and, for those coming from overseas, to Australian culture. Field members do further cultural studies because they need to be thoughtful guests in Aboriginal and Islander communities in which they are working. Understanding the culture enables SIL members to work more effectively with the people. Knowledge of the culture also helps translators to do accurate translation which the Aborigines and Islanders will be able to comprehend in terms of their own cultural background.

WORKSHOP HELD

A seven-day Culture Studies Workshop was held in September for two SIL teams who are in the early stages of their field work. Two non-SIL people also attended. Session topics included Aboriginal kinship, world view and religions, political issues, and practical aspects of living and working in an Aboriginal community. The workshop included time for both research and discussion.

Each group is unique culturally (Warumunga, Rockhampton Downs, NT)

Learning culturally acceptable ways of relating to people is important

WHITE CULTURE BOOKLET

Over the years SIL people have appreciated a variety of materials written as guides to whites in relating to Aboriginal people. However, comparable materials for Aborigines have been lacking. During 1989 Susanne Hargrave drafted ten stories, each illustrating an aspect of white behaviour that commonly puzzles Aboriginal people. The stories have been submitted to several experienced field workers for evaluation, and some are being trialled at Nungalinya College. Plans have been made to publish a trial booklet in 1990.

LINGUISTICS

The study and analysis of human language is known as linguistics. The purpose of the Linguistics Department is to aid SIL field workers in their study of languages by keeping them informed on new methods and techniques of linguistic analysis and helping them share their original research with the academic world through published papers and lectures.

TWO ATTEND RESEARCH SEMINAR

Barbara Sayers, an SIL member, along with Margaret Bain, an anthropologist, attended a research seminar on Interpropositional Logical Conjunctions held in Dallas, Texas, USA, from 3 to 28 April. During the seminar Barbara presented a jointly written paper entitled *A communication dilemma: contrasting orders of abstraction and the associated logic.* As a result of the Dallas seminar, Barbara and Margaret are jointly writing three other papers to present next year in Alaska, USA, and Barcelona, Spain. Barbara also represented the Australian Aborigines and Islanders Branch at the SIL International Language Survey Conference held at Horsleys Green, UK, in May.

Barbara Sayers and Margaret Bain work on paper

WALMAJARRI DICTIONARY

During most of 1989 prepublication drafts of the Walmajarri Dictionary were circulated to schools and individuals in the Kimberleys. In December Olive Bieundurry, Joyce Hudson and Eirlys Richards spent time checking and correcting dictionary material in readiness for a 1990 publication date.

Eirlys Richards and Olive Bieundurry check Walmajarri Dictionary

TOP END LINGUISTICS CIRCLE

A TELC mini-conference was held on 27 and 28 June at the Myilly Point Campus of the Northern Territory University. It was attended by thirty people, including some from interstate, and thirteen papers were presented. The following SIL members presented papers: Barbara Sayers —*A Communication Dilemma: some contrasting orders of abstraction*, Dr Chris Kilham—*The training of Aboriginal translators*, and Dr Jenny Lee—*Noun categories in Tiwi*. Graeme Costin took a quick survey of the kind of computer hardware and software people are using and then spoke on the use of computers in dictionary production.

COURSES AND PAPERS

Four linguistics papers written by SIL members were published in 1989 and are listed in Appendix A. During the past year John Fletcher completed studies at University College London and obtained the degree of M.A. in Linguistics with Distinction.

SURVEY ON CAPE YORK PENINSULA

During July and August John Sandefur and Michael Corden conducted a survey on the use of Kriol and Torres Strait Creole on Cape York Peninsula. Assisting them in the survey were three Aboriginal men from the Northern Territory and an Islander from Coconut Island. As a result of the survey, the men found that the use of Kriol extends farther up into Queensland than previously thought, and many people in the northern part of Cape York Peninsula are eagerly waiting for something to be published in Torres Strait Creole. (John and Joy Sandefur have done extensive linguistic research and translation in Kriol, while Michael and Charlotte Corden are in the beginning stages in Torres Strait Creole).

ANINDILYAKWA LANGUAGE ANALYSIS

Barbara Sayers spent six weeks at Groote Eylandt in July and August assisting Judith Stokes and Dr Julie Waddy, translators with the Anglican Church, with discourse level analysis of the Anindilyakwa language. Previously it was thought that the prefixes and suffixes together indicated mood and tense, but as they worked they discovered that mood is indicated in the prefixes and tense in the suffixes. Different words are used for 'and' in different places, depending on the subject and topic. When they finished, they had twenty-five summaries on twenty-five different discourses.

LITERACY AND RELATED ACTIVITIES

A person's language is an important part of his culture and shapes the way he views the world around him. To actually see that language printed on a page and be able to read the words can give a new sense of pride in one's mother tongue. Being able to read and write in their own language also allows a people to create their own literature and preserve traditions which might be otherwise lost to future generations.

Although many Aboriginal and Islander people know English to some extent, comprehension is much better in their own language. For this reason, Aboriginal and Islander Christians are increasingly interested in having Scriptures in the vernacular.

Mother and daughter learn to read Kriol at Rockhampton Downs, NT

Lyn Street prepares book

LITERACY IN ABORIGINAL COMMUNITIES

This past year literacy work has been done by SIL members in various communities, sometimes in conjunction with existing bilingual community school programs. Margaret Mickan, working out of Derby, WA, has held Kriol reading classes in Derby and some of the surrounding communities. Barry and Margaret Borneman, literacy workers based in Katherine, also conducted Kriol reading classes in the Katherine area, Rockhampton Downs and Tennant Creek this past year.

Lyn Street, working in the Murrinh-patha language at Wadeye, NT, assisted in the school's bilingual program with primer revision and a spelling book and helped Aboriginal teachers for three days during a workshop on lesson preparation. She taught literacy classes to Aboriginal teachers at school for two hours a week and covered twenty-five lessons over a fifteen-week period. Chester Street, also working in the Murrinh-patha language, taught postprimary classes for one hour a week throughout the year.

David and Jan Crawford, literacy workers in the Pitjantjatjara language, have been helping people learn to read in Ernabella, SA. Lucy and Alan Rogers, literacy workers in the Garawa language, have been assessing the literacy needs in their area and are currently preparing Garawa language culture booklets and Scripture cassettes.

KRIOL STORY WRITING WORKSHOP

Eleven Kriol speakers from five different Northern Territory communities and one Western Australia community put pen to paper during the Kriol Story Writing Workshop from 19 to 27 June, and created reading material which would be useful for people in their communities. The workshop, which was held at the AAIB Centre, was led by Kriol literacy workers Barry and Margaret Borneman and Margaret Mickan who are with SIL and by Lance and Gwen Tremlett who are with the Anglican Church.

One woman who works in the Ngukurr, NT, clinic translated the clinic schedule and nutrition information from English into Kriol to make them more easily understood by the people in her community. Another woman who serves as a preschool teacher translated children's stories from English into Kriol for the children in her class. One day the group took an excursion to watch fish feeding at one of the local tourist attractions and then wrote about their experience. At the end of the workshop all the stories were compiled into a newspaper for the workshop participants to take with them. Kriol is a language based on English and Aboriginal languages and is spoken by an estimated 20 000 to 30 000 people in the northern part of Australia.

Irene Jungawanga at workshop

KRIOL STORY WRITING WORKSHOP

Workshop participants

Freda Roberts at work

Gathering story ideas

KRIOL SCRIPTURE RECORDED

Doug Rosas, an Education Officer with the Department of Employment, Education and Training at Katherine, donated two weeks of his holiday time in May recording Scripture in Kriol. Doug worked with SIL literacy worker, Barry Borneman, at the AAIB Centre in Darwin and recorded readings from Ephesians, Philippians, and the creation story from Genesis. These readings have been interspersed with songs, and the tapes are being distributed to Kriol speakers in communities and churches in the Northern Territory, Western Australia and Queensland. Barry has also been using them with literacy classes.

Doug Rosas and Barry Borneman do Kriol recording

ABORIGINES ATTEND WORKSHOP

Scripture Union held a workshop on the topic 'God Our Father' from 14 to 25 August at Nungalinya Theological College in Darwin. Twelve Aboriginal people attended the workshop, including four Kriol speakers and two Pitjantjatjara speakers who were accompanied by SIL literacy workers, Barry Borneman, Margaret Mickan and David Crawford. After two teaching sessions each morning, workshop participants discussed what they had learned, and had an opportunity to do recording. By the end of the workshop, each of the five language groups participating had sufficient taped material in their own languages to produce several cassette tapes. These tapes will contain Scripture readings, devotional messages, songs and in some cases a retelling of the Bible story.

SONGWRITERS WORKSHOP AT ERNABELLA

A Songwriters Workshop was held from 4 to 9 July at Ernabella, SA, with around twenty Pitjantjatjara people participating either by listening, writing songs, singing or playing guitars to accompany the singers. About a dozen new songs were written; half were based on Scripture passages and the other half used a variety of music styles. Of the thirteen songs and two instrumental numbers recorded, most were actually produced before the workshop.

David and Jan Crawford, Pitjantjatjara literacy workers, co-ordinated the workshop. Alf Holmen, a musically talented SIL member, assisted with the teaching and took charge of recording the singers in a makeshift recording studio set up at the local school. Rodney Rivers, an Aboriginal songwriter who had taught at a previous songwriters workshop, gave guitar lessons and musical advice, and played lead guitar during some of the training sessions.

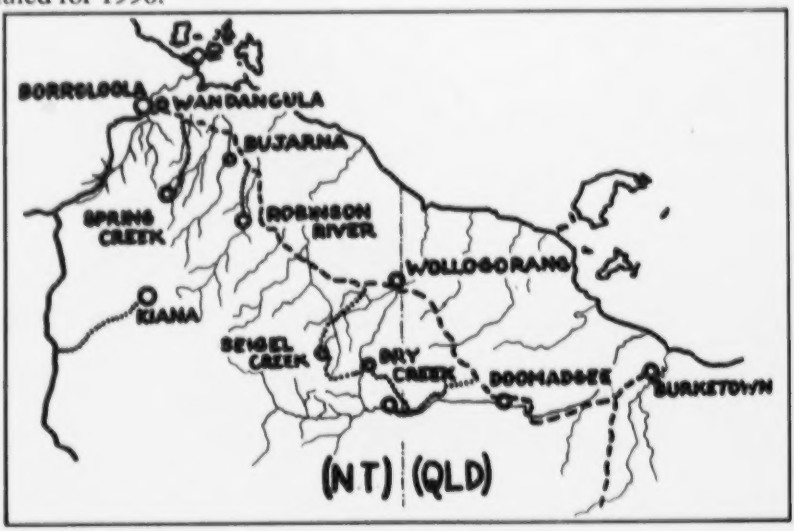
'We are constantly amazed at the musical talent and the love of Christian music in this community', commented David Crawford.

Songwriters Workshop at Ernabella, SA

ROGERS DO GARAWA SURVEY

During June Alan and Lucy Rogers, Garawa literacy workers, completed a language survey during which they travelled as far east as Burketown, Qld, and as far west as Kiana Station, NT, putting over 2000 km on their vehicle. They surveyed ninety-nine Garawa speakers and discovered that 88% of the older group understand Garawa and only 32% of the teens and children understand it. Most of the people use Garawa when they are involved in traditional activities such as hunting and fishing. As one old man said, 'This is Garawa country. If we don't speak Garawa when we go hunting and fishing, then the land won't give us tucker'.

Many of the people surveyed didn't know that most of the New Testament has been recorded in Garawa onto cassette tapes and were eager to buy sets of tapes when they learned the tapes were available. People were also keenly interested in choruses in their own language, so the Rogers are planning to invite some of the Garawa speakers in to Darwin to participate in the Songwriters Workshop scheduled for 1990.



TRANSLATION

ABORIGINAL TRANSLATORS CONFERENCE HELD

Although a translation organisation for Aborigines currently does not exist, an initial step in that direction was taken this year. Jointly sponsored by The Bible Society in Australia and SIL, an Aboriginal Translators Conference was held from 11 to 18 June at Lake Bennett, 75 miles from Darwin, with twenty-five Aboriginal people representing thirteen different language groups. The purpose of the conference was for mutual encouragement and to give the Aborigines an opportunity to discuss some of the problems they encounter in doing their work.

Aboriginal translators consider Scripture in vernacular languages foundational to strong Aboriginal churches and want church leaders to encourage its use. They also want to be equal partners with non-Aboriginal translators and would like a heavy emphasis on training so they can be as self-sufficient as possible.

At the end of the conference, the participants drafted a letter which they sent to churches and Bible training schools, expressing their concern that church leaders use the vernacular translations in their church services so the people can best understand the Scriptures. Those present were encouraged and would like to continue to meet together for fellowship and to hear of progress in the various translation projects.

Two workshop participants from Gallwinku, NT, and Aurukun, Qld

Translators discuss various aspects of their work

Conference participants encourage one another

ISLANDERS FORM TRANSLATION COMMITTEES

In May 1988 a translation workshop was held on Yorke Island, and as a result, translation committees were formed in two of the Islander languages, Kala Lagaw Ya and Meriam. This past year the Torres Strait Creole speakers also formed a committee and are beginning to take a more active role in translation. Committee members want their communities to see Torres Strait Creole in print in the Torres Strait weekly paper through photo captions and a weekly Bible verse.

Charlotte Corden (left) with Translation Committee

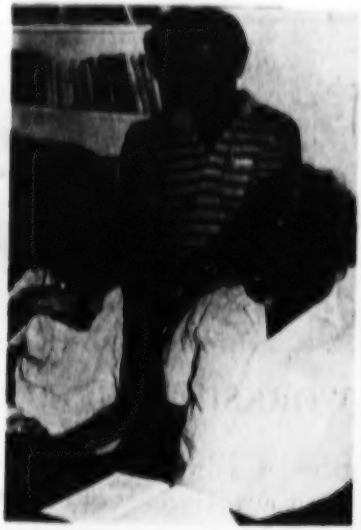
'HOW OUR BIBLE CAME TO US' PROJECT

The American Bible Society has produced an excellent set of five filmstrips tracing the history of how the Bible was first put into writing and how it came into use in the language of the common people in various parts of the world. This information is just what is needed in training Aboriginal translators, because many think of English as the original language and don't realise that English Bibles are also translations. Since most Aboriginal communities don't have film projectors but do have videos, SIL received permission to put the filmstrips on video and to adapt the script. The project has now been completed, and the videos are a vital part of the translation training program for Aboriginal translators. They were first used at the Aboriginal Translators Conference at Lake Bennett in June.

KRIOL NEW TESTAMENT NEARS COMPLETION

After sixteen years of work, a dramatic moment in the history of Kriol Bible translation took place on 16 March when John Sandefur keyboarded the last New Testament verse which Aboriginal translator, Ishmael Andrews, translated. Since that time a consultant check and revision have been done, and the final corrections were keyboarded in November. Layout and paste-up will be done at the SIL Centre in Darwin and then the camera-ready copy will be sent to The Bible Society in Australia for publication. The Kriol *Holi Baibul*, third edition, will contain not only the New Testament but also 30% of the Old Testament.

Group watches as John keyboards last verse



It's finished!
John Sandefur, Dr Basil Rebera and Ishmael Andrews rejoice

(Photographs courtesy of the Bible Society in Australia)

HEBREWS AND ROMANS WORKSHOP HELD

Dr J. Harold Greenlee, a professor of Greek from the US, led a Hebrews and Romans Workshop from 28 August to 29 September at the AAIB Centre. Nine translators who work with SIL, the Uniting Church and the Anglican Church, along with three consultants looked at Hebrews verse by verse during the morning sessions and Romans in the afternoons. This was the third workshop Dr Greenlee has led in the AAIB Branch. When Dr Greenlee isn't travelling around the world conducting workshops and teaching other courses, he spends his time in Dallas, Texas, working on SIL translation helps.

Hebrews and Romans workshop, Darwin

WORKSHOPS HELD AT HALLS CREEK AND BROOME

Drama proved to be an exciting medium for teaching fifteen Aboriginal workshop participants principles of translation from 14 to 17 March at Halls Creek, WA. These people work as teaching aides in the traditional language programs in schools in the Kimberley region, and often need to translate children's books into their languages. Workshop leader, Dr Chris Kilham, had them practise translation using two small story books, so that by the end of the last session, three groups had their story finished and checked, ready to type up and paste in at home. Also assisting Chris on staff were Joyce Hudson of the Catholic Education Office (CEO) and Barbara Jones of the Kimberley Language Resource Centre (KLRC).

Dr Chris Kilham led a similar workshop at Broome, WA, from 27 to 28 October with assistance from Barbara Jones. It was a 'happy workshop' with twenty-six participants translating children's stories into Aboriginal languages. Half of the participants at the workshop were Aboriginal teacher aides and the other half were white teachers, linguists and advisory teachers.

TRANSLATION TRAINING WORKSHOP HELD

From 1 to 5 March as many as 30 Pitjantjatjara people gathered at Ernabella, SA, for a Bible Translation Conference. Men and women travelled at their own expense for up to 330 km on rough dirt roads to attend the conference which was run by the Pitjantjatjara Bible Translation Project. According to translator Paul Eckert, 'It was a great conference—beyond my expectations'.

The aim of the conference was to orientate Pitjantjatjara translation workers to the broad scope of a translation program. Leaders of the conference tried to help each person there understand the various stages involved in producing an accurate translation of Scripture. Besides Paul and Ann Eckert and David Crawford who work in the Pitjantjatjara language doing translation and literacy, speakers at the conference included special guests who came from Canberra, Adelaide and Darwin: Dr Basil Rebera, Translations Secretary for The Bible Society in Australia; John Phelps, SA State Director of The Bible Society; and David Hargrave, AAIB Director. Also sharing in the conference were William Hall, Ishmael Andrews and John Sandefur, part of the Kriol team from Ngukurr, NT, who drove two days to get to the conference. Mark and Nginytja Butler and Winston Mitchell of the Ngaanyatjarra Bible Project were present for part of the conference.

Pitjantjatjara Translation Conference (Ernabella, SA)

WARLPIRI TRANSLATION CONFERENCE

A Warlpiri translation conference, organised by Rev. Barry and Mrs Lois Downes of the Australian Baptist Missionary Society (ABMS), was held from 13 to 17 November in Alice Springs, NT. Rev. John Whitbourn of ABMS led sessions to help give the Warlpiri participants background information on the material that was translated each day. Steve Swartz, an SIL translator in the Warlpiri language, assisted by teaching translation principles. Several other SIL members and ABMS members were also involved. Conference participants came from Lajamanu, Yuendumu and Ali Curung, and daily attendance ranged between five and seventeen with as many as twenty on one occasion. During the five days of the conference, participants listened to several presentations on the Lord's Prayer and then translated each of the eight phrases into Warlpiri with excellent results.

COMMUNITY SERVICES

SIL's service to the Aboriginal and Islander communities is mainly through language analysis, translation and literacy. However, if an opportunity for service arises in some other areas, SIL members are eager to share their expertise.

During this past year Jim Marsh conducted culture studies sessions in Jigalong and at the Mt Newman Hospital in Western Australia for non-Aboriginal people who were just beginning to work with Aboriginal people. R. Malana, a Martu Wangka man, worked with Jim in one of these sessions. Back in Darwin Jim also gave thirty hours of lectures at Northern Territory University, teaching a group who were training to work in Aboriginal communities by giving them an overview of the Aboriginal languages in the Northern Territory. In Wadeye, NT, Chester Street taught a language learning class for non-Aboriginal people one hour per week for two terms. In Noonkanbah, WA, Eirlys Richards and Margaret Mickan each took week-long sessions with the on-site Aboriginal Teacher Training Course. Eirlys taught principles of translating and Margaret, Kriol awareness.

Chester Street keyboarding in the Murrinh-patha language

SUPPORT SERVICES

Although SIL linguists and literacy workers do the actual field work, they depend on the assistance of SIL support personnel located at the AAIB Centre in Darwin. These people do a wide variety of tasks which allow field teams to do their work faster and more efficiently, and include computer operators, printer, librarian, electronics technician, maintenance workers, book distributor, secretaries and a number of other people.

COMPUTER DEPARTMENT

At one time the field members depended heavily on the Computer Department, but now all members have their own personal computers on which they do the initial keyboarding, and with the advent of 'desktop publishing', much of the camera-ready copy is produced directly in the Publications Department. The Computer Department still serves members by doing specialist processes such as converting computer data between a variety of disk formats, producing word lists and sorted dictionaries and adapting SIL programs for other computers. The Computer Department has also been working individually with field teams in teaching them how to make the best use of their computers.

To keep up with current developments in the computing field, SIL holds periodic conferences and committees for computer personnel. John Fletcher, Branch Computer Co-ordinator, attended one such conference held in Waxhaw, NC, USA, in November. It was encouraging to see how the increasing power of small computers promises to make yet more information available at the translator's fingertips, but sobering to realise how much effort will have to go into the programming to make that information easily available.

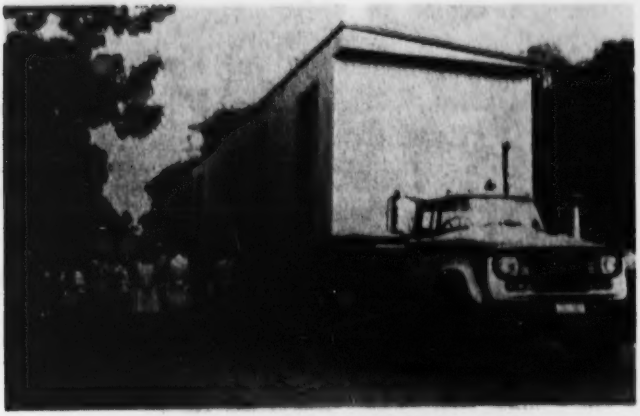
Computer Department

Publications Department

PUBLICATIONS DEPARTMENT

With the exception of large books such as New Testaments, the Publications Department produces all the printed material used in the AAIB Branch. Over the past year this has included the reprinting of the 101-page *Pinarri: Introducing Aboriginal Languages In Kimberley Schools* plus the production of numerous smaller works in vernacular languages—reading primers (Body Book, Three Billy Goats); Scripture portions and Scripture-related books, some with activities (Titus, Birth of Jesus, Easter book, Healing book, Seed book, Creation Story, Prodigal Son, Words That John Wrote for God's People); songbooks in Kriol, Murrinh-patha, and Kunwinjku; and a Kriol calendar. Several of these projects were for translators working with other organisations.

Besides printing language-related books, the Publications Department also produces the Branch Annual Report, letterhead stationery and envelopes, newsletters for members, a monthly publication produced by the Publicity Department, and invoices, receipts and other forms for the Finance Department.



Moving a demountable to Alice Springs

CONSTRUCTION AND MAINTENANCE

The Construction and Maintenance Department provides a vital service to translation and literacy teams moving to Aboriginal and Islander communities. In April and May the department moved a demountable to Santa Teresa, 80 km south-east of Alice Springs, and repaired a house there to provide housing for Neil and Marian Broad who are beginning language analysis in the Eastern Arrernte language. They also moved two other demountables, one of which they built themselves, to Alice Springs to serve as housing for Steve and Beverly Swartz who have been working in the Warlpiri language since 1978. In both instances the department, with help from volunteers, made the housing ready for occupancy, including setting up water and sewerage systems.

OTHER SERVICES

The SIL library holds a comprehensive array of technical books and journals in anthropology, literacy, linguistics, translation and related fields. These publications are available to all SIL members and interested members of the public on special request.

APPENDIXES

APPENDIX A

TECHNICAL PUBLICATIONS

Geytenbeek, Helen. 1988*.
'Case relationships in Nyangumarta'. (*PIAL* 17) PL A-71:253-274.

Glasgow, Kathleen. 1988*.
'The structure and system of Burarra sentences'. (*PIAL* 17) PL A-71:205-251.

Kennedy, Judy. 1988*.
'Feasts: celebration or obligation'. In Marvin K. Mayers and Daniel D. Rath, eds. *Nucleation in Papua New Guinea Cultures*. Dallas: International Museum of Cultures.

Kennedy, Rod. J. 1988*.
'The intermediary and social distance in Western Torres Strait'. In Marvin K. Mayers and Daniel D. Rath, eds. *Nucleation in Papua New Guinea Cultures*. Dallas: International Museum of Cultures.

Kirton, Jean F. 1988*.
'Men's and women's dialects'. *Aboriginal Linguistics* 1:111-125.

Poole, Alison. 1989.
Bibliography of the Summer Institute of Linguistics Australian Aborigines and Islanders Branch up to December 1988. SIL x. 99 pp.

Swartz, Stephen M. 1988*.
'Pragmatic structure and word order in Warlpiri'. (*PIAL* 17) PL A-71:151-166.

APPENDIX B

VERNACULAR PUBLICATIONS

All vernacular work is done in conjunction with SIL field personnel working in the related languages.

BURARRA

Fry, Katie Balkurra. 1987*.
Wurrparn. (Emus). Maningrida Literature Production Centre. 6 pp.

_____. 1988*.
An-gurrigirrga. (Transport). Maningrida Literature Production Centre. 7 pp.

Glasgow, Kathleen. 1987*.
Marrchila. (Crocodile). Maningrida Literature Production Centre. 5 pp.

Gurraylayla, Laurie. 1988*.
Ny-yinga ny-yelangga. (What's your name). Maningrida Literature Production Centre. 18 pp.

Guwanga, Mike. 1985*.
Gulukula m-barra balaja. (The dog ate the food). Maningrida Literature Production Centre. 14 pp.

Mudjana, Patrick. 1986*.
Ngaypa. (Me). Maningrida Literature Production Centre. 8 pp.

_____. 1987*.
Jack rrapa Jill. (Jack and Jill). Maningrida Literature Production Centre. 8 pp.

Ngamlaka, Noella. 1985*.

Abirri-jirrapa gu-ngarda yerrcha rrapa nguymbula. (Two boys and a snake). Maningrida Literature Production Centre. 18 pp.

Pascoe, George. 1985*.

Marrchila a-borrchekarra. (Crocodile daydreams). Maningrida Literature Production Centre. 11 pp.

APPENDIX C

PUBLISHED SCRIPTURE AND SCRIPTURE-RELATED MATERIAL

BURARRA

Jesus Christ A-bambungguna. (Jesus Christ was born). Matthew 1:18-2:23. Wycliffe Bible Translators. 1989. 16 pp.

KRIOL

Basbas Breins. (Brain teasers). Scripture puzzle book. Ngukurr, NT: St Matthew's Anglican Church. 1989. 22 pp.

Gran Gran Gabarra. (Spinning head). Scripture puzzle book. Ngukurr, NT: St Matthew's Anglican Church. 1989. 22 pp.

San bin kambak langa im dedi. (The boy who came back to his father). Reading and activity book. Ngukurr, NT: St Matthew's Anglican Church. 1989. 57 pp.

Deibid. (David). (1 Samuel 15-31 and 2 Samuel 1-2 in comic book form). The Bible Society in Australia. 1989. 32 pp.

MARTU WANGKA

Tayitajiku-ra Mirlimirli. (Titus's Letter). diglot. Wycliffe Bible Translators. 1989. 49 pp.

MURRINH-PATHA

Murrinh Kardu Ngamengka Mammanpi Kardu Jews Numi. (A stranger helps a Jew). Reading and activity book. Wycliffe Bible Translators. 1989. 16 pp.

Murrinh Ngarra Nukunu John Darntilil Kardu Ngarra Jesus-nu Parra-niriwaktha Purni. (Words that John wrote for God's people). Reading activity book based on 1 John. diglot. Wycliffe Bible Translators. 1989. 35 pp.

Murrinh Niyith-Niyith Peningingtha Adam I Eve. (The story of Adam and Eve). Reading and activity book. diglot. Wycliffe Bible Translators. 1989. 43 pp.

PITJANTJATJARA

Jesulu Pikatjara Tjuta Palyarunguntja. (Jesus healed many sick people). Colouring book. Ernabella, SA: Pitjantjatjara Bible Translation Project. 1989. 21 pp.

TIWI - MODERN

Ngawa-yuwuni Papurajuwi Yikirimi Tayikuwapi. (Jesus healed many people). Colouring book. Wycliffe Bible Translators. 1989. 19 pp.

The Lord's Prayer. Activity sheet. Wycliffe Bible Translators. 1989. 1 sheet.

Ngirramini Ngini Awarra tini Ngini Putuputuwu Yipakirayi Ngarra-mirani. (The man who forgave his son). Reading and activity book based on Luke 15:11-32. Wycliffe Bible Translators. 1989. 18 pp.

Karri Pakinya Ngawa-rringani Yikirmi Arramukaminawurti. (In the beginning God made all sorts of things). Creation story colouring book. Wycliffe Bible Translators. 1989. 56 pp.

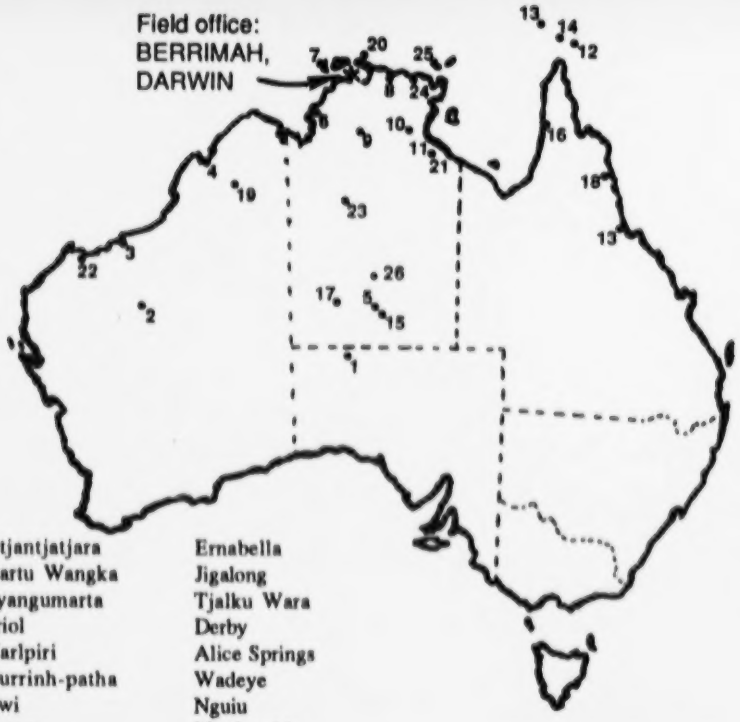
Ngirramini Ngini Awara Peter. (Stories about Peter). A Bible story and puzzle book. diglot. Wycliffe Bible Translators. 1989. 37 pp.

WALMAJARRI - Eastern Dialect

Jesusju Manyanu Tarlkujirni. (The Story of Jesus' birth). Story and colouring book. Wycliffe Bible Translators. 1989. 23 pp.

Mayirirlu Martarni Jesus. (The birth of Jesus). Selections from the gospels of St Matthew and St Luke. Wycliffe Bible Translators. 1989. 20 pp.

* Many of the technical publications were published late in 1988 and were not included in last year's bibliography. Also, a series of vernacular booklets published by the Maningrida Literature Production Centre over the past few years have not been included in previous bibliographies and were included this year for the first time.



1.	Pitjantjatjara	Ernabella
2.	Martu Wangka	Jigalong
3.	Nyangumarta	Tjalku Wara
4.	Kriol	Derby
5.	Warlpiri	Alice Springs
6.	Murrinh-patha	Wadeye
7.	Tiwi	Nguiu
8.	Burarra	Maningrida
9.	Kriol	Katherine Region
10.	Kriol	Ngukurr
11.	Garawa	Borroloola region
12.	Meriam	Mer (Murray Island)
13.	Kala Lagaw Ya	Townsville and Saibai Is.
14.	Torres Strait Creole	Yorke Island
15.	Eastern Arrernte	Santa Teresa
16.	Wik-Mungkan	Aurukun (New Testament)

Languages and locations with SIL teams

17.	Pintupi/Luritja	Papunya area (New Testament)
18.	Kuku Yalanji	Wujalwujal (New Testament)
19.	Walmajarri	Fitzroy Crossing (O.T. and N.T. portions)
20.	Iwaidja	Minjilang, Croker Island
21.	Yanyuwa	Borroloola

Completed programs

22.	Yindjibarndi	Roebourne
23.	Gurindji	Kalkaringi
24.	Djinang	Ramingining
25.	Dhangu'mi	Galiwin'ku, Elcho Island
26.	Alyawarra	Ali Curung

Inactive programs

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